



How Does God Govern
Fallen Humanity?

At Christ's Table - ACTpublications

"Explaining spiritual realities with Spirit-taught words."

1 Corinthians 2:13

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Preface

"There are only two basic ways to organize society: coercively, through government dictates, or voluntarily, through the myriad interactions among individuals and private associations. All the various political "isms" — fascism, communism, conservatism, liberalism, neoconservatism — boil down to a single question. The bottom line of political philosophy, and therefore of politics itself, is, "Who is going to make the decision about this particular aspect of your life, you or somebody else?"

Ed Crane, The Cato Institute

How Does God Govern?

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the ^lasky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them.... God saw all that He had made, and behold, it was very good."

Genesis 1:26-27, 31a

God ordained that human beings should rule over the plant and animal kingdoms - "in His image". In other words, human beings should govern the creation in a way which is after God's "image" and "likeness" – namely, govern the way He governs. The purpose of this short essay, therefore, is to focus in on some of the essential aspects of how God governs. It is interesting to note that according to the original mandate given in the Garden, there was no indication of human beings governing one another. God, the Creator, was Governor.

Choices & Consequences

Of course, it wasn't long before human beings opted for the illusion of "self-government". (Genesis 3:1-7) It is important to note that God allowed this poor choice, because He created human beings with free will - the freedom to choose to love and obey Him, or the freedom to choose to reject Him and live in rebellion against Him.

Contrary to this illusion of "self-governance", the reality was that humanity had, in fact, not only severed relationship with the Creator (Genesis 2:15-17), but also transferred their God-given authority over to their Adversary, "the god of this world" (2 Corinthians 4:4). Immediately (Genesis 4-6), we see that humanity, the whole of creation, and this entire age was subjected to futility. (Romans 8:15-25) All human history, until the coming of the new age with the new heaven and the new earth, would be imprisoned in a fallen condition and in need of redemption.

It seems to me that it is arrogant ignorance for Humanity to think that it has the ability to govern itself apart from God¹ - all efforts at human government will always fall miserably short. (Romans 3:23 Cf. vv. 9-26) Why any human being doesn't seem to be aware of this (and most are not) can only be explained by the "spiritual blindness" which accompanies the fallen state. (Romans 1:18-32; 2 Corinthians 4:4)

¹ This is particularly arrogant of ignorant political leaders, who are not born of the Spirit, have essentially no spiritual discernment, and yet attempt to govern being oblivious to the "spiritual forces of darkness and wickedness" (Ephesians 6:12), while they themselves are also "under the power of the Evil One". (1 John 5:19)

Human Government

Never-the-less, human beings - even those who were called by God - later asked for a human king to replace God for their earthly governance. And God allowed this. (1 Samuel 8) As human history progressed, humanity developed various forms of human government - monarchy, oligarchy, democracy - with various permutations - all of which have repeatedly failed throughout all human history. Again, there is absolutely no empirical or historical evidence to account for humanity's continuing hope in self-government. This false hope can only be explained by "spiritual blindness" and rebellion against God. Because of humanity's fallen condition (separation from the Giver of Life), all forms and efforts of human government are, by nature of the case, doomed to futility. That statement is definitely not the humanistic worldview; but it is definitely the biblical worldview. Humanism, as a worldview, actually makes claim to ability of human government to transform the condition of the world. Yet, there are many humanists who would admit: "We are only human. We won't reach perfection; but it is up to us to do the best we can." It is true - without God, humanity has no other choice than to "do they best we can". The harsh reality is this: It is an "either/or" situation - the only two options are dependence upon God or dependence upon humanity – the latter being the choice of most human beings. But the latter is doomed to inevitable failure. However, does the former – dependence upon God – make the claim of transforming the condition of the world? As you may realize, various Christians answer that question differently. My perspective – and I will elaborate on it in this essay – is contrary to much current theological perspective. I do not believe it is God's intention to "transform" the condition of this world. Rather, He has indicated that this world will be

completely destroyed and pass away; and He will create a new heaven and a new earth for a new age. (1 Corinthians 7:31; 1 John 2:17; 2 Peter 3:7-13²) In no way does this mean that Christians are therefore to "withdraw" from the world (John 17:15; Cf. 1 Corinthians 5:9-10). Quite the contrary, we are SENT into the world as witnesses. (Matthew 10:16; 28:19; Acts 1:8) And in that apostolic SENDING there is an important distinction to note: Contrary to much current theological perspective, we are called to be WITNESSES – not "transformers". So, in this essay, I would like to draw attention to the fact that, if the Church preaches and teaches a form of governance which is "in the image and likeness of God", this would be the way of WITNESSING to the Kingdom of Heaven (Matthew 24:14), and not that of "transforming" the kingdoms of this World.

² I am aware of the controversy regarding the alternate translation of the end of v. 10: "... and its works will be discovered" instead of "... and its works will be burned up." Since only two out of many manuscripts suggest this reading, and since this reading is quite inconsistent and therefore very problematic to the meaning of the passage, like the majority of Greek scholars, I do not see the necessity for over-spiritualizing the passage to mean that there will be a "renewed" earth instead of a literal "new" earth.

Governing Humanity

So, an essential aspect of how God governs is that He has chosen to govern within the context of the free will which He gave to the human beings He created. Given that humanity chose the path of self-governance independent of God, and went on to develop various forms of human government, is there a particular political philosophy which best reflects this aspect of how God governs? Is there a particular form of human government which might be the "best fit" for governing ALL of humanity – that is, both those who choose to love and obey God and those who choose to reject God and live in rebellion to Him? The fact that humanity has this freedom of choice is key to understanding what political philosophy and what form of government may be best suited for the governance of ALL humanity – fallen and redeemed.

In this quest for "the best form of government", wisdom tells us to never forget the fallen condition of humanity, and consequently, that the essential differences between God's government and human government are irreconcilable. Case in point: Quite the opposite of the governance of the God, human government - from its inception - has always been based on coercion - that is, an enforcing of law under threat of some form of violence against the human will, or the human psyche, or the human body; whereas, God's law does absolutely no violence to the human will – nor to the human psyche or the human body. (Psalm 19:7-9).³ And, whereas the Lord of Life, came that we "might continually have life, and continually have it in abundance",⁴ fallen humanity, by nature, has the same desires as "their father, the Devil"; and that is, to lie, murder, steal, kill and destroy one another. (John 8:44; 10:10)

³ Please re-read the Preface.

⁴ The Greek verb tenses are present active subjunctive – i.e. continuing, even eternally (John 10:28), Word Pictures of the New Testament by A.T. Robertson.

Therefore, because of its fallen condition, humanity requires human government for both protection from wrong-doing and punishment of wrong-doers. And, for as long as they live on this earth, during this age, even human beings redeemed by faith in Christ will also be subject to those same enforcements of protection and punishment by human governments. (Romans 13:1-7; 1 Peter 2:11-17)

Just as God allowed ancient Israel to opt for a human king (1 Samuel 8:1-9, 19-22), God has also allowed all fallen humanity to govern itself according to the various coercions and violent enforcements a given society agrees upon and legislates. This is for the protection of the whole of society. And again, human beings who are redeemed by faith in Christ, if they are guilty of civil wrong-doing, are also subject to punishment for wrong-doing. We find these parameters of protection and punishment clearly established in Romans 13:1-7. But, it is absolutely essential to understand that when Paul writes to the Romans telling them to “submit to the governing authorities”, it is ONLY in the context of the government's God-ordain roles of protection and punishment.⁵

We must read Romans 13:1-7 in the context of Romans 12 (the original document has no chapter divisions) where Paul is telling Christians: “Do not be conformed to this world.” (v. 1); “Abhor what is evil”; “Cling to what is good.” (v 9); “Bless those who persecute you.” (v. 14); “Never pay back evil for evil.” (v 17); “So far as it depends on you, be at peace with all men.” (v. 18); “Never take your own revenge.” (v. 19); “Give food and drink to

⁵ An objective reading of this passage indicates that Christians are instructed to 1) submit to and not resist government 2) practice good and not evil 3) give respect, honor and taxes to the government which enable it to do its duty. Its duty is to protect people and punish wrong-doers – nothing further. It is not the duty of the government to provide health care, education, financial assistance, etc. All such things are over-stepping the ordinance of God for government. The motivation for all such things is control and servitude, which are contrary to freedom of conscience and freedom of choice, as well as the nature of God's redemptive work through the cross of Christ.

your enemy.” (v. 20); “Overcome evil with good.” (v. 21) These verses describe human society operating as God desires. Would God contradict Himself by also commanding people to obey human government when that government is operating contrary to what God desires for human society? Human governments are supposed to maintain what God desires for human society – not usurp it.

It is a mistake to interpret the Romans 13 passage as saying that human governments are to be obeyed even when they are governing in a way contrary to what God has ordained according to the Scriptures. God has not commanded unquestioned, blanket obedience to human governments. It should be obvious that when human governments legislate policies and programs which engineer human society contrary to what God desires, God has not ordained human governments to enforce such things, and therefore, they are not to be obeyed. "We must obey God rather than men." (Acts 5:29) If one surveys in the gospels for Jesus' encounters with human government, and one surveys the Acts of the Apostles for the first century disciples' encounters with human government, and one surveys in the Book of Revelation for the Church's encounters with human governments (particularly chapter 13), it is perfectly obvious that human government, like the whole of the world system, operates in a "hostility towards God", and is "an enemy of God". Therefore, unquestioned, blanket obedience to worldly governments is nothing short of spiritual "adultery". (James 4:4-5) In order to put forth and insist on the conventional acculturated, patriotic interpretation of Romans 13, one must contradict Jesus, the apostles, the early disciples, and their testimonies which the Holy Spirit has seen fit to record in the New Testament scriptures.

When Peter exhorts the Church to "honor the king" and "submit to the governor", there is absolutely no hint of acculturation or patriotism involved. He is saying to them that, since they are "aliens and strangers",

"for the Lord's sake" – that is, for the reputation of their heavenly King, they should "keep (their) behavior excellent" and that "by doing right" they may "silence the ignorance of foolish men" – that is, the accusations and slander of the surrounding society. (1 Peter 2:11-17) We hear basically the same exhortation from Paul in Titus 3:1-2.

And in 1 Timothy 2:1-4, Paul explains that God's purpose for allowing human government to specifically give protection and punishment in human society is so that His people can have "peaceful and quiet lives in all godliness and holiness", which is conducive for "people to be saved and to come to a knowledge of the truth".⁶

But, because of their rebellion against God, and because of their greed and desire for power (James 4:1-2), and because of their being under the control of the Evil One (I John 5:19), human governments throughout human history have obviously over-stepped what God has ordained, and have done so for rebellious purposes – namely, the control and servitude of people whom God created, and Christ has redeemed. (Cf. 1 Samuel 8:10-18) Throughout the Scriptures we also see that, although "the prince of the power of the air" and fallen "rulers and authorities" have been "disarmed, exposed, and triumphed over" by the cross of Christ (Colossians 2:14b-15), until the "execution of the judgement written" (Psalm 149:9), which will take place at the end of this age, these forces of darkness will continue in their rebellion against God and their control of humanity. (Ephesians 6:12; John 5:19)⁷

⁶ Notice that the Church is to pursue this by means of "petitions, prayers, intercession and thanksgiving be(ing) made for all people and for kings and all those in authority", not by means of voting or political programs.

⁷ God's reasons for allowing this: 1) "for iniquity to become "full" (Genesis 15:16 & Ecclesiastes 8:11) 2) so that more and more human beings coming into the world have an opportunity to receive eternal life. (2 Peter 3:9 & Romans 2:4)

Therefore, as Jesus said, we will always have tribulation in the world during this age (John 16:33), because “the spiritual forces of darkness and wickedness” will continue to control the “rulers and powers” (Ephesians 6:12) - that is, the governments and peoples of the world - not only through various coercions, enforcements and violence, but also through continually over-stepping the parameters of protection and punishment into that which God has never ordained for human government – namely, being the source of material provisions and the author of morality for the populace. Whereas protection and punishment have to do with addressing only wrong-doing, governmental legislation of material provisions and legislation of morality have to do with exercising control and servitude: “He who pays the piper calls the tune.” And, “Who takes the king’s shilling sings the king’s song.”

"It was for FREEDOM ...

... that Christ set us free, therefore keep standing firm and do not be subject again to a yoke of slavery.... For you were called to freedom, brethren; only *do not turn* your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the *statement*, "You shall love your neighbor as yourself."

Galatians 5:1, 13-14 NASB

"Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God."

1 Peter 2:16 ESV

"For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God."

Romans 8:19-21

Conscience & Choice

We are investigating the question: What political philosophy and what form of government may be best suited for the governance of ALL humanity – fallen and redeemed? More specifically: Is there a political philosophy which is most suited to the biblical worldview? Is there a particular form of government which inherently contains the elements of freedom of conscience and choice “in the likeness of” God’s way of governing humanity?⁸ Is there a practical politic for both those who love God and submit to His kingship, as well as, all those who don’t (the majority of the earth’s population)? Hopefully, the things which have been stated thus far lay somewhat of a foundational context in which to begin offering a possible answer to that question.

To begin, **allow me to clarify** that according to the biblical scriptures, **I see the establishment of a global totalitarian government which will exist right up to the time of the return of Christ.** Therefore, **I do not expect to see the establishment of a "Christian-friendly" political philosophy and government on this earth in this age.** Also, from a biblical perspective, **I expect every humanly-governed society to "fall short" of perfection.** Never-the-less, I seek a philosophy of human government that would best co-exist with the biblical Kingdom of Heaven only for the following reason:

⁸ Again, bearing in mind that any and all forms of human government fall short simply because of the fallen human condition.

For the teaching of such a political philosophy and form of government AS A WITNESS; and that such prophetic teaching, being contrary to the "spirit of this age" (1 Corinthians 2:6-8), might serve to "destroy speculations and every lofty thing raised up against the knowledge of God, ... taking every thought captive to the obedience of Christ" (2 Corinthians 10:5); and "disarm rulers and authorities and make a public display of them". (Colossians 2:15)

Now, with such a proposal, I am **NOT** advocating any political party, nor even a Christian political caucus, but rather the propagation of a political philosophy as a "quiet revolution" in the hearts and minds of men. The goals being: Clarification of the Kingdom of God and of His Christ and distinguishing it from the kingdoms of this world.

A political philosophy which may best represent the principles of freedom of conscience and freedom of choice - is what some call "Christian Anarchy".⁹ But, "Christian Anarchy" is a problematic title which definitely requires quite a bit of explanation before using it. I don't think that the use of that title is at all necessary, so I prefer not to use it.¹⁰ Alternatively, some others call it "Christian Libertarianism". I would prefer the adjective "Biblical" to "Christian". Libertarianism may simply be defined as:

⁹ Namely, Vernard Eller and Jacques Ellul, although Ellul never used that exact term.

¹⁰ The etymology of the term, "anarchy": The word anarchy comes from the ancient Greek ἀναρχία (anarchia), which combines ἀ (a), "not, without" and ἀρχή (arkhi), "ruler, leader, authority." Thus, the term refers to a society "without rulers" or "without leaders." "Anarchism" is a political philosophy that advocates self-governed societies based on voluntary institutions. Vernard Eller used the title "Christian Anarchy" as the title of one of his books. From his subtitle, "Jesus' Primacy over the Powers", we can understand the term to mean no ruler – except the Lord Jesus Christ (i.e. Christ-governed, rather than self-governed, or state-governed.) While Anarchy may often be associated with political revolution or violent overthrow of government, clearly, neither the teachings of Jesus nor His apostles advocate any form of violence what-so-ever. In fact, they do not even advocate any physical revolution or overthrow of government.

A political philosophy which maintains that all people have the right to live as they choose as long as it doesn't violate the rights of others. Those "rights" – understood to be "natural" or "inalienable" – have to do with life, liberty, and property. Libertarianism has been around for a good while and apparently has been experiencing an increased interest in recent times. Elements which would generally be emphasized in a Libertarian presentation would be:

- Individualism
- Individual Rights
- Spontaneous Order
- Rule of Law
- Limited Government
- Free Markets
- The Virtue of Production
- Peace

It is not within the scope of this essay, nor do I feel qualified, to delineate the definitions and applications of each of these elements, nor of Libertarianism as a whole. But, the video – *"A Short Introduction to Libertarianism: The Libertarian Mind with David Boaz"* – discusses these various elements and serves as an excellent overview of Libertarianism. Click: [Link to YouTube video](#) ¹¹

A "CAVEAT": Obviously a biblical approach to Libertarianism will differ from a totally secular approach, in that the latter will tend to be almost exclusively PRAGMATIC in its "applied politic". While non-Christian Libertarians do use the terms "moral" and "immoral", that morality is humanistic and not necessarily biblically based. So, the "applied politics" will differ between Christian and secular Libertarians.

¹¹ YouTube link: <https://www.youtube.com/watch?v=-2kHLTA9z00>

Still, the general point of this essay is that various presentations of Libertarianism seem to generally reflect God's way of ruling in His creation: Every human being is free to make choices AND LIVE WITH THE CONSEQUENCES OF THEIR CHOICES. This is the type of context God establishes with humanity in the Old Testament, but it is also the same in the New Testament: "I HAVE SET BEFORE YOU LIFE AND DEATH, THE BLESSING AND THE CURSE. SO, CHOOSE LIVE THAT YOU MAY LIVE." (Deuteronomy 30:19; Cf. vv. 15-20) This is the context which God Himself establishes for humanity at large, yet both Evangelical and Progressive Christians aspire to legislate morality and coerce human society into a quasi-Christian civil religion. Both Evangelical and Progressive Christians selectively define morality by their particular preferences and emphases, which, as with the Pharisees of old, fall short of the authentic kingdom righteousness in any case!

To over-simplify how a society governed by Libertarian principles might look: Christians would be free to live according to the New Testament - and then must live with the consequences of their choices. Atheists would be free to live as if there is no God – and then must live with the consequences of their choices. Muslims would be free to live according to the Quran (with the exception of killing "infidels") - and then must live with the consequences of their choices. LGBTQ people would be free to live according to their "identity" - and then must live with the consequences of their choices.¹² As would be demanded of any political system, the philosophy would need to be applied to all the specific aspects of the life of

¹² No individual, group, government agency or legislation could impose, through physical or legal coercion, the preferences, and choices of one person onto another person. For example, Christians could not outlaw abortion. Nor could any type of "affirming" action between individuals or groups be required by law. For example, a Christian baker would not be required by law to bake a wedding cake or a gay couple. Gay business owners would be free to choose whether or not they want to service or hire Christians. And Christian business owners would be free to choose whether or not they want to service or hire Gays. All people would be free to live in accord with their preferences, and live with the results of their choices, but not be able to impose their preferences and choices on others.

a society. This is a daunting task, and the results of the efforts will always fall short of perfection. But it seems to me that Libertarianism (and other related political philosophies under the same broad label) makes much more sense for the *non-sacral societies* of the world – namely, *societies which are made up of both "believers" and "non-believers" attempting to co-exist*. Libertarianism seems to be a possible form of government that will affect liberty in a society which has BOTH biblical Christians and non-Christians. We Christians need to remember that we are NOT in the Promised Land. Rather, until it passes away and is replaced with a "new earth", we are IN this world, but not OF this world, yet SENT INTO this world. (John 17)

A Witness to the Image of God

Again, it is crucial to clarify that we are referring to a WITNESS to human beings - but not necessarily a transformation of human society. THE CALLING OF THE CHURCH IS NOT to improve or transform the condition of human society. JESUS DID NOT DO THAT. He also did not commission His apostles to do that; and He is not going to accomplish that through His Church. THE CALLING OF THE CHURCH IS TO BE WITNESSES of the only thing that will ultimately improve the human condition - the Kingdom of Heaven. We are called to preach the gospel of the Kingdom and model the Kingdom. (Matthew 24:14) The Kingdom of God can exist ONLY WITHIN THE HOUSEHOLD OF FAITH. (John 3:3-5) The Kingdom of God cannot exist outside of Christ the King. To be in the Kingdom one must be IN CHRIST. The Kingdom of God will not exist in the whole of human society during this age. This age and the very elements of the earth and heavens will pass away. (2 Peter 3:10-13¹³) Everything MUST BE SHAKEN - but we have a DIFFERENT KINGDOM which cannot be shaken. (Hebrews 12:25-29)

In the New Testament scriptures – namely, the Gospels, the Acts of the Apostles, their Epistles, and the Book of Revelation - I do not see Jesus, nor His apostles involved in the political process in any way - not even voting.¹⁴ While I hesitate to call it "sinful", there is absolutely no New Testament precedent for Christian political involvement. In 1 Timothy 2:1-2, Paul tells us to pray for the government, but he doesn't tell us to "partner" (join in association) with human governments. (2 Corinthians 6:14) In Romans 13:1-7, Paul tells us to submit to the government, but he does not tell us to "join in association" with human governments. In 2 Timothy 2:3-4 Paul tells us

¹³ Cf. footnote on p 7.

¹⁴ Cf. My essay "In But Not Of: A Personal Investigation into the Morality of Voting". A complimentary .pdf copy of this essay can be obtained by emailing AtChrist'sTable@gmail.com

that a soldier of King Jesus does not "entangle himself in such affairs (transactions, negotiations)". I believe the pragmatics of politics very much fits this Greek word.¹⁵ I do not see Christian involvement in politics in the New Testament.

What I DO see in the New Testament with Jesus and His disciples is that the Church pretty much IGNORED the activities of the State - not even interacting with politicians except when they were arrested and imprisoned. They focused on preaching the gospel of the Kingdom and being a WITNESSES to the Kingdom (rule) of God to all "those who have ears to hear" and "who-so-ever will", as well as "MAKING KNOWN THE MANIFOLD WISDOM OF GOD TO THE RULERS AND AUTHORITIES" (Ephesians 3:10).

This "making known" / witness of the kingdom includes the Church's social involvement. Contrary to the political goals of both Evangelical and Progressive Christians, there is absolutely not one verse of scripture in the New Testament indicating that the Lord intends to address social needs through government programs. But there are plenty of references regarding the Church's role in doing this. Yet, like other aspects of the kingdom life (educating our children, helping the poor, caring for the sick, visiting the imprisoned, et. al.) the Church has been abdicating these responsibilities to the government, thus making the government her "source" in these areas of life of instead of looking to the Heavenly Father working in and through His "household of faith". (Galatians 6:10; Cf. 1 Timothy 5:8)¹⁶ Since human

¹⁵ pragmateia, Strong's # 4230

¹⁶ In another essay, "The Way of God and The Way of Humanity", I have dealt with God's alternative to politics as the way to address the issues and needs of the surrounding society. And there is much more to communicate about the specifics of the calling of the Church. I address this in an article entitled "Concerning Gathering". Complimentary copies of these and other articles are available upon request. Email:

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beings "serve their source", the inevitable outcome of this posture is "Statism" - a 21st Century form of Emperor Worship – servitude to the State. "You were bought at a price; do not become slaves of human beings." (1 Corinthians 7:23)

For Further Reading

Boyd, Greg: *"The Myth of a Christian Nation"*

Cullman, Oscar: *"Christ and Time"; "The State in the New Testament"*

Dawn, Marva: *"Powers, Weakness, and the Tabernacling of God"; "Joy in Our Weakness"*

Eller, Vernard: *"Christian Anarchy: Jesus' Primacy Over the Powers"*

Ellul, Jacques: *"The Presence of the Kingdom"; "The Subversion of Christianity"; "Anarchy and Christianity"; also "Understanding Jacques Ellul" by Greenman, Schuchardt & Toly*

Pilgrim, Walter: *"Uneasy Neighbors: Church and State in the New Testament"*

Verduin, Leonard: *"The Reformers and Their Stepchildren"; "The Anatomy of a Hybrid"*

Wink, Walter: *"Naming the Powers"*

Yoder, Paul: *"The Politics of Jesus"*

Links on Libertarianism

(Regarding further research and study of Libertarianism:

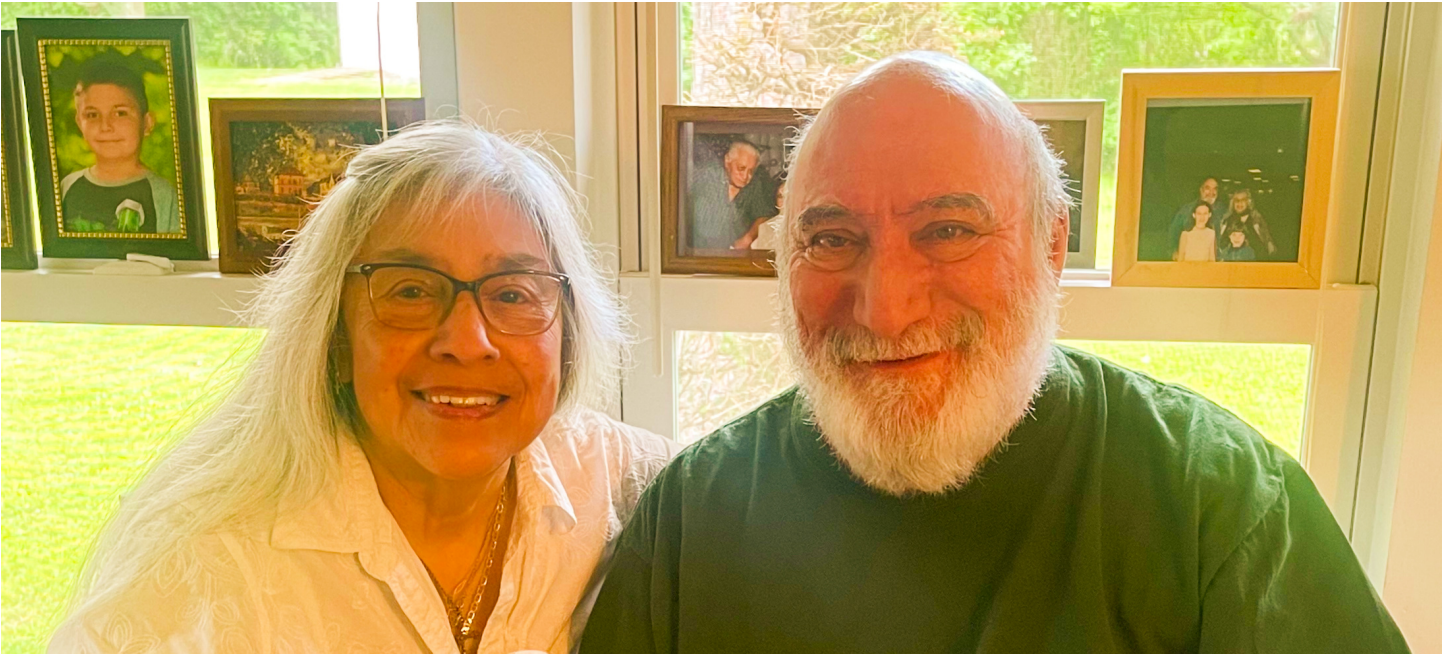
There are a good number of organizations with websites advocating Libertarianism, but I hesitate to list them as it may be taken as an endorsement.

The two I have listed here are more dedicated to the study of the nature, history and propositions of Libertarianism.)

➤ www.Libertarianism.org

➤ www.LibertarianChristians.com

Bill & Frances Furioso
~ At Christ's Table ~



Bill Furioso and his wife, Frances, have been married for more than 40 years, and have two children, four grandchildren, and two great-grandchildren.

Bill and Frances served as missionaries in South Africa for thirteen years making disciples, establishing churches, and training church leaders. Over a span of 40 years, they also traveled extensively in an itinerant Bible teaching ministry which took them to hundreds of gatherings on four continents ministering in churches, conferences, spiritual formation seminars, and home gatherings. They have shepherded several churches, discipled many to Christ, and mentored church leaders in the USA and abroad.

Being an avid student by nature, Bill has done both formal and informal study in various fields including Education, Music, Philosophy and Theology. As a writer, he has authored many publications which are distributed worldwide. Because of Bill's disabilities resulting from a spinal cord injury, their ministries of writing, recording, distributing, mentoring, and correspondence are now shared primarily via the Internet... www.AtChristsTable.org

ACTpublications

“Explaining spiritual realities with Spirit-taught words.” 1 Corinthians 2:13

A teaching ministry from Bill and Frances Furioso

At Christ's Table

Disciples of the King and His Kingdom eating and drinking of Jesus

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of Biblical Christianity

with a view to

REVELATION of Christ

RELATIONSHIP with Christ

REFLECTION of Christ

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WRITTEN MESSAGES

Restoration Library: <https://usr.helps7.com/AtChristsTable/indexA.html>

Academia.edu: <https://independent.academia.edu/WDFurioso>

RECORDED MESSAGES

YouTube: www.YouTube.com/user/BillFurioso

Academia.edu: <https://independent.academia.edu/WDFurioso>

SoundCloud: <https://soundcloud.com/user-648428572>

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SOCIAL MEDIA

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Twitter: <https://www.twitter.com/atchriststable1>